



*In the name of Allah: the Compassionate, the Merciful*

## سورة المدثر

# AL-MUDDATHTHIR

### Name

The Surah takes its name from the word *al- muddaththir* in the first verse. This also is only a name, not a title of its subject matter.

### Period of Revelation

The first seven verses of this Surah belong to the earliest period at Makkah. Even according to some traditions which have been related in Bukhari, Muslim, Tirmidhi, Musnad Ahmad, etc., on the authority of Hadrat Jabir bin Abdullah, these are the very earliest verses of the Qur'an to be revealed to the Holy Prophet (upon whoa be peace). But the Muslim *Ummah* almost unanimously agreed that the earliest Revelation to the Holy Prophet (upon whom be peace) consisted of the first five verses of Surah Al-Alaq(XCVI) However, what is established by authentic traditions is that after this first Revelation, no Revelation came down to the Holy Prophet (upon whom be peace) for quite some time. Then, when it was resumed, it started with theme verses of Surah Al- Muddaththir. Imam Zuhri has given the following details of it:

"Revelation to the Holy Prophet remained suspended for quite some time, and it was such a period of deep grief and distress for him that he started going early to the tops of the mountains to throw himself down from them. But whenever he stood on the edge of a peak, the Angel Gabriel would appear and tell him that he was Allah's Prophet. This would console him and restore to him full peace of mind." (Ibn Jarir).

After this Imam Zuhri relates the following tradition on the authority of Hadrat Jabir bin Abdullah:

"The Ho]y Messenger of Allah describing the period of *falrat al-wahi* (break in revelation) said: One day when I was passing on the way, I suddenly heard a call from heaven. I raised my head and saw that the same Angel who had visited me in the Cave of Hira was sitting on a throne between heaven and earth. This struck terror in my heart, and reaching home quickly, I said: 'Cover me up, cover me

up'. So the people of the house covered me up with a quilt (or blanket). At that time Allah sent down the Revelation: *Ya ayyuhal-Muddaththiru...* From then on revelation became intense and continuous." (Bukhari, Muslim Musnad Ahmad, Ibn Jarir).

The rest of the Surah (vv. 8-56) was revealed when the first Hajj season came after public preaching of Islam had begun in Makkah. This has been fully well described in the *Sirah* by Ibn Hisham and we shall cite it below.

## Theme and Subject Matter

As has been explained above, the earliest Revelation to the Holy Prophet (upon whom be peace) consisted of the first five verses of Surah Al-Alaq, in which it had been Said: "Read (O Prophet), in the name of your Lord, Who created: created man from a clot of congealed blood. Read: and your Lord is Most Generous, Who taught knowledge by the pen, taught man what he did not know."

This was the first experience of Revelation met with suddenly by the Holy Prophet (upon whom be peace). in this message it was not told what great mission he had been entrusted with and what duties he had to perk form in future. He was only initiated into it and then left alone for a time so that the great strain this experience had caused should pass away and he should mentally become prepared to receive the Revelation and perform the prophetic mission in the future. After this intermission when Revelation Was resumed, the first seven verses of this Surah Were revealed: In these he Was for the first time commanded to arise and warn the people of the consequences of the way of life they were following and to proclaim the greatness of God in the world where others were being magnified without any right. Along with that he was given this instruction: The demand of the Unique mission that you have to perform, now is that your life should be pure in every respect and you should carry out the duty of reforming your people sincerely irrespective of any worldly gain. Then, in the last sentence, he was exhorted to endure with patience, for the sake of his Lord, all the hardships and troubles that he might have to face while performing his mission.

In the implementation of this Divine Command when the Holy Messenger of Allah began to preach Islam and recite the Qur'anic Surahs revealed successively, the people of Makkah felt alarmed, and it provoked a great storm of opposition and hostility. A few months passed in this state until the Hajj season approached. The people of Makkah feared that if Muhammad (upon whom be Allah's peace) started visiting the caravans of the pilgrims coming from all over Arabia at their halting places and reciting the spell binding and unique Revelations of the Qur'an in their assemblies on the occasion of Hajj, his message would reach every part of Arabia and influence countless people. Therefore, the Quraish chiefs held a conference and settled that they would start a propaganda campaign against the Holy Prophet (upon whom be peace) among the pilgrims as soon as they arrived. After they had agreed on this, Walid bin al-Mughirah said to the assembled people: "If you said contradictory things about Muhuammad (upon whom be Allah's peace and blessings), we all would lose our trust among the people. Therefore, let us agree upon one opinion, which we should all say without dispute. Some people said that they would call Muhammad (upon whom be Allah's peace and blessings) a soothsayer. Walid said : No, by God, be is not a soothsayer. We have seen the soothsayers: what they murmur and what they utter has no remote resemblance with the Qur'an. Some other people said: Then we say be is possessed. Walid said: He is not a possessed one: we have seen bad and insane people; the way one talks disjointedly and behaves foolishly in that state is known to all: who would believe that what Muhammad (upon whom be peace) presented was the incoherent speech of a

madman? The people said: Then we say he is a poet. Walid said: No, he is not a poet, for we know poetry in all its forms, and what he presents conforms to no form of it. The people said: Then he is a sorcerer. Walid said: He is no sorcerer either: we have Seen sorcerers and we also know what methods they adopt for their sorcery. This also does not apply to Muhammad. Then he said: "Whichever of these things you said about Muhammad, it would be known to be a false accusation. By God, his speech is sweet, his root is deep and his branches are fruitful. At this Abu Jahl urging on Walid said: Your people will never be pleased with you unless you say something about Muhammad. He said: Let me think over it awhile. Then, after prolonged thought and consideration, he said: The nearest thing to the truth is that you tell the Arabs that he is a sorcerer, who has brought a message by which he separates a man from his father; and from his brother, and from his wife and children, and from his family. They all agreed on what Walid had proposed. Then, according to a scheme the men of Quraish spread among the pilgrims in the Hajj season and they warned everyone they met of the sorcery of Muhammad (upon whom be peace) and of his stirring up divisions in the families by it." But the result was that by their this plan the Quraish chiefs themselves made the name of the Holy Messenger known throughout Arabia. (Ibn Hisham, pp. 288-289. That Walid had made this proposal on the insistence of Abu Jahl has been related by Ibn Jarir in his *Tafsir* on the authority of Ikrimah).

This same event has been reviewed and commented upon in the second section of this Surah. The sequence of its contents is as follows:

In vv. 8-10 the deniers of Truth have been warned, saying: "You will see the evil result of what you are doing today on the Resurrection Day."

In vv. 11-26, without naming Walid bin al-Mughirah, it has been told how Allah had blessed him and how inimical he proved to be to true Faith. In this connection, his mental conflict has been portrayed, telling that, on the one hand, he was fully convinced of the truth of Muhammad (upon whom be Allah's peace and blessings) and the Qur'an, but, on the other, he did not want to risk his leadership and position among his people. Therefore, not only he did not believe himself but after a long-drawn-out conflict with his conscience he also came out with the proposal that in order to restrain the people from believing the Qur'an should be branded as magic. After exposing his evil nature, it has been said: "Notwithstanding such evil inclinations and misdeeds, this person desires that he should be further blessed, whereas he has now become worthy of Hell, and never of further blessings."

In vv. 27-48, the dreadfulness of Hell has been depicted and it has been explained as to people of what character and morals really deserve it.

In vv. 49-53, the root cause of the disbelievers' aversion has been pointed out, saying: "Since they are fearless of the Hereafter, and look upon this worldly life as an end in itself, they flee from the Qur'an as though they were wild asses fleeing away from the lion: therefore, they propose unreasonable conditions for believing, whereas even if each and every condition of theirs was fulfilled, they could not advance even an inch on the way of Faith with their denial of the Hereafter."

In conclusion, it has been explicitly stated: Allah does not stand in need of anybody's faith that He may fulfill his conditions. The Qur'an is an admonition that has been presented before the people openly; now whoever wills may accept it. Allah has a right that the people should fear His disobedience and He alone has the power to forgive the one who adopts piety and an attitude of God consciousness even though one may have committed many acts of disobedience in the past.

# The Holy Quran

The Cloaked One

Sura # 74 – 56 Verses - Makkah

سورة المدثر

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## يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾

		Enveloped	الْمُدَّثِّرُ	O you	يَا أَيُّهَا
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Translit	Yā 'Ayyuhā Al-Muddaththiru				
AhmedAli	اے کپڑے میں لپٹنے والے				
Jalandhry	اے (محمد صلی اللہ علیہ وسلم) تو کپڑا لپیٹے پڑے ہو				
YusufAli	O thou wrapped up (in a mantle)!				
M.Khan	O you (Muhammad SAW) enveloped in garments!				
Pickthal	O thou enveloped in thy cloak,				
Shakir	O you who are clothed!				

## قُمْ فَأَنْذِرْ ﴿٢﴾

		And warn	فَأَنْذِرْ	Arise	قُمْ
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Translit	Qum Fa'andhir				
AhmedAli	اٹھو پھر (کافروں کو) ڈراؤ				
Jalandhry	اٹھو اور ہدایت کرو				
YusufAli	Arise and deliver thy warning!				
M.Khan	Arise and warn!				
Pickthal	Arise and warn!				
Shakir	Arise and warn,				

## وَرَبَّكَ فَكَبِّرْ ﴿٣﴾

		magnify	فَكَبِّرْ	And your Lord	وَرَبَّكَ
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Translit	Wa Rabbaka Fakabbir				
AhmedAli	اور اپنے رب کی بڑائی بیان کرو				
Jalandhry	اور اپنے پروردگار کی بڑائی کرو				
YusufAli	And thy Lord do thou magnify!				
M.Khan	And magnify your Lord (Allâh)!				
Pickthal	Thy Lord magnify,				
Shakir	And your Lord do magnify,				

## وَتِيَابَكَ فَطَهِّرْ ﴿٤﴾

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		purify	فَطَهِّرْ	And your garments	وَتِيَابَكَ
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Translit	Wa Thiyābaka Faṭahhir				
AhmedAli	اور اپنے کپڑے پاک رکھو				
Jalandhry	اور اپنے کپڑوں کو پاک رکھو				
YusufAli	And thy garments keep free from stain!				
M.Khan	And purify your garments!				
Pickthal	Thy raiment purify,				
Shakir	And your garments do purify,				

## وَالرُّجْزَ فَاهْجُرْ ﴿5﴾

		Keep away from	فَاهْجُرْ	And Filth (idols)	وَالرُّجْزَ
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Translit	Wa Ar-Rujza Fāhjur				
AhmedAli	اور میل کچیل دور کرو				
Jalandhry	اور ناپاکی سے دور رہو				
YusufAli	And all abomination shun!				
M.Khan	And keep away from Ar-Rujz (the idols)!				
Pickthal	Pollution shun!				
Shakir	And uncleanness do shun,				

## وَلَا تَمْنُنْ تَسْتَكْثِرُ ﴿6﴾

In order to have more	تَسْتَكْثِرُ	Give a thing	تَمْنُنْ	And not	وَلَا
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Translit	Wa Lā Tamnun Tastakthiru				
AhmedAli	اور بدلہ پانے کی غرض سے احسان نہ کرو				
Jalandhry	اور (اس نیت سے) احسان نہ کرو کہ اس سے زیادہ کے طالب ہو				
YusufAli	Nor expect, in giving, any increase (for thyself)!				
M.Khan	And give not a thing in order to have more (or consider not your deeds of obedience to Allah as a favour to Him).				
Pickthal	And show not favour, seeking wordly gain!				
Shakir	And bestow not favors that you may receive again with increase,				

## وَلِرَبِّكَ فَاصْبِرْ ﴿7﴾

		Be patient	فَاصْبِرْ	And for your Lord	وَلِرَبِّكَ
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Translit	<i>Wa Lirabbika Fāṣbir</i>
AhmedAli	اور اپنے رب کے لیے صبر کرو
Jalandhry	اور اپنے پروردگار کے لئے صبر کرو
YusufAli	But, for thy Lord's (Cause) be patient and constant!
M.Khan	And be patient for the sake of your Lord (i.e. perform your duty to Allāh)!
Pickthal	For the sake of thy Lord, be patient!
Shakir	And for the sake of your Lord, be patient.

## فَإِذَا نُقِرَ فِي النَّاقُورِ ﴿٨﴾

Into	فِي	Is sounded	نُقِرَ	Then when	فَإِذَا
				The trumpet	النَّاقُورِ

Translit	<i>Fa'idhā Nuqira Fī An-Nāqūri</i>
AhmedAli	پھر جب صور میں پھونکا جائے گا
Jalandhry	جب صور پھونکا جائے گا
YusufAli	Finally, when the Trumpet is sounded,
M.Khan	Then, when the Trumpet is sounded (i.e. the second blowing of horn);
Pickthal	For when the trumpet shall sound,
Shakir	For when the trumpet is sounded,

## فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾

A Day	يَوْمٌ	That Day will be	يَوْمَئِذٍ	So that	فَذَلِكَ
				hard	عَسِيرٌ

Translit	<i>Fadhālika Yawma'idhin Yawmun `Asīrun</i>
AhmedAli	پس وہ اس دن بڑا کھٹن دن ہوگا
Jalandhry	وہ دن کا مشکل دن ہوگا
YusufAli	That will be— that Day— a Day of Distress—
M.Khan	Truly, that Day will be a Hard Day —
Pickthal	Surely that day will be a day of anguish,
Shakir	That, at that time, shall be a difficult day,

## عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾

Not	غَيْرُ	The disbelievers	الْكَافِرِينَ	For	عَلَى
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				easy	يَسِيرٍ
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Translit	`Alá Al-Kāfirīna Ghayru Yasīrin
AhmedAli	کافروں پر وہ آسان نہ ہوگا
Jalandhry	(یعنی) کافروں پر آسان نہ ہوگا
YusufAli	Far from easy for those without Faith.
M.Khan	Far from easy for the disbelievers.
Pickthal	Not of ease, for disbelievers.
Shakir	For the unbelievers, anything but easy.

## ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿11﴾

I created	خَلَقْتُ	With whom	وَمَنْ	Leave Me Alone	ذَرْنِي
				alone	وَحِيدًا

Translit	Dharnī Wa Man Khalaqtu Wahīdāan
AhmedAli	مجھے اور اس کو چھوڑ دو کہ جس کو میں نے اکیلا پیدا کیا
Jalandhry	ہیں اس شخص سے سمجھ لینے دو جس کو ہم نے اکیلا پیدا کیا
YusufAli	Leave Me alone (to deal) with the (creature) whom I created (bare and) alone!—
M.Khan	Leave Me Alone (to deal) with whom I created Alone (without any means, i.e. Al-Walīd bin Al-Mughīrah Al-Makhzūmī)!
Pickthal	Leave Me (to deal) with him whom I created lonely,
Shakir	Leave Me and him whom I created alone,

## وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿12﴾

Resources	مَالًا	To him	لَهُ	And then granted	وَجَعَلْتُ
				In abundance	مَمْدُودًا

Translit	Wa Ja`altu Lahu Mālāan Mamdūdāan
AhmedAli	اور اس کو بڑھنے والا مال دیا
Jalandhry	اور مال کثیر دیا
YusufAli	To whom I granted resources in abundance,
M.Khan	And then granted him resources in abundance.
Pickthal	And then bestowed upon him ample means,
Shakir	And give him vast riches,



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## وَبَنِينَ شُهُودًا ﴿١٣﴾

		By his side	شُهُودًا	And children (to be)	وَبَنِينَ
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Translit	Wa Banīna Shuhūdāan
AhmedAli	اور حاضر رہنے والے بیٹے دیئے
Jalandhry	اور (ہر وقت اس کے پاس) حاضر رہنے والے بیٹے دیئے
YusufAli	And sons to be by his side!—
M.Khan	And children to be by his side!
Pickthal	And sons abiding in his presence
Shakir	And sons dwelling in his presence,

## وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾

settled	تَمْهِيدًا	For him	لَهُ	And made (life) smooth and comfortable	وَمَهَّدْتُ
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Translit	Wa Mahhadtū Lahu Tamhīdāan
AhmedAli	اور اس کے لیے ہر طرح کا سامان تیار کر دیا
Jalandhry	اور ہر طرح کے سامان میں وسعت دی
YusufAli	To whom I made (life) smooth and comfortable!
M.Khan	And made life smooth and comfortable for him!
Pickthal	And made (life) smooth for him.
Shakir	And I adjusted affairs for him adjustably;

## ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾

That	أَنْ	He desires	يَطْمَعُ	Then	ثُمَّ
				I should give more	أَزِيدَ

Translit	Thumma Yaṭma`u 'An 'Azīda
AhmedAli	پھر وہ طمع کرتا ہے کہ میں اور بڑھا دوں
Jalandhry	ابھی خواہش رکھتا ہے کہ اور زیادہ دیں
YusufAli	Yet is he greedy— that I should add (yet more)—
M.Khan	After all that he desires that I should give more;
Pickthal	Yet he desireth that I should give more.
Shakir	And yet he desires that I should add more!

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## كَأَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾

Has been	كَانَ	Verily he	إِنَّهُ	Nay	كَأَلَّا ۖ
		Stubborn and opposing	عَنِيدًا	To Our Verses	لِآيَاتِنَا

Translit	Kallā 'Innahu Kāna Li'yātinā `Anīdāan				
AhmedAli	ہرگز نہیں بے شک وہ ہماری آیات کا سخت مخالف ہے				
Jalandhry	ایسا ہرگز نہیں ہوگا۔ یہ ہماری آیتیں کا دشمن رہا ہے				
YusufAli	By no means! For to Our Signs he has been refractory!				
M.Khan	Nay! Verily, he has been opposing Our Ayât (proofs, evidences, verses, lessons, signs, revelations).				
Pickthal	Nay! For lo! he hath been stubborn to Our revelations.				
Shakir	By no means! surely he offers opposition to Our communications.				

## سَأُرْهِقُهُ صَعُودًا ﴿١٧﴾

		A severe torment	صَعُودًا	I shall oblige him to face	سَأُرْهِقُهُ
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Translit	Sa'urhiquhu Ṣa`ūdāan				
AhmedAli	عنقریب میں اسے اونچی گھاٹی پر چڑھاؤں گا				
Jalandhry	ہم اسے صعود پر چڑھائیں گے				
YusufAli	Soon will I visit him with a mount of calamities!				
M.Khan	I shall oblige him to (climb a slippery mountain in the Hell-fire called As-Sa'ūd, or) face a severe torment!				
Pickthal	On him I shall impose a fearful doom.				
Shakir	I will make a distressing punishment overtake him.				

## إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾

And plotted	وَقَدَّرَ	Thought	فَكَّرَ	Verily he	إِنَّهُ
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Translit	'Innahu Fakkara Wa Qaddara				
AhmedAli	بے شک اس نے سوچا اور اندازہ لگایا				
Jalandhry	اس نے فکر کیا اور تجویز کی				
YusufAli	For he thought and he plotted—				
M.Khan	Verily, he thought and plotted;				
Pickthal	For lo! he did consider; then he planned -				
Shakir	Surely he reflected and guessed,				

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## ﴿19﴾ فَقُتِلَ كَيْفَ قَدَّرَ

He plotted	قَدَّرَ	How	كَيْفَ	Then let him be cursed	فَقُتِلَ
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Translit	Faqutla Kayfa Qaddara				
AhmedAli	پھر اسے اللہ کی مار اس نے کیا اندازہ لگایا				
Jalandhry	یہ مارا جائے اس نے کیسی تجویز کی				
YusufAli	And, woe to him! how he plotted!—				
M.Khan	So let him be cursed! how he plotted!				
Pickthal	(Self-)destroyed is he, how he planned!				
Shakir	But may he be cursed how he plotted;				

## ﴿20﴾ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ

How	كَيْفَ	Let him be cursed	قُتِلَ	Then	ثُمَّ
				He plotted	قَدَّرَ

Translit	Thumma Qutla Kayfa Qaddara				
AhmedAli	پھر اسے اللہ کی مار اس نے کیا اندازہ لگایا				
Jalandhry	پھر یہ مارا جائے اس نے کیسی تجویز کی				
YusufAli	Yea, woe to him! how he plotted!—				
M.Khan	And once more let him be cursed, how he plotted!				
Pickthal	Again (self-)destroyed is he, how he planned! -				
Shakir	Again, may he be cursed how he plotted;				

## ﴿21﴾ ثُمَّ نَظَرَ

		He thought	نَظَرَ	Then	ثُمَّ
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Translit	Thumma Nažara				
AhmedAli	پھر اس نے دیکھا				
Jalandhry	پھر تامل کیا				
YusufAli	Then he looked round;				
M.Khan	Then he thought;				
Pickthal	Then looked he,				
Shakir	Then he looked,				

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## ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾

ثُمَّ	Then	عَبَسَ	He frowned	وَبَسَرَ	And he looked in a bad tempered way
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Translit	Thumma `Abasa Wa Basara
AhmedAli	پھر اس نے تیوری پڑھائی اور منہ بنایا
Jalandhry	پھر تیوری پڑھائی اور منہ بگاڑ لیا
YusufAli	Then he frowned and he scowled;
M.Khan	Then he frowned and he looked in a bad tempered way;
Pickthal	Then frowned he and showed displeasure.
Shakir	Then he frowned and scowled,

## ثُمَّ أَذْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾

ثُمَّ	Then	أَذْبَرَ	He turned back	وَاسْتَكْبَرَ	And was proud
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Translit	Thumma 'Adbara Wa Astakbara
AhmedAli	پھر پیٹھ پھیر لی اور تکبر کیا
Jalandhry	پھر پشت پھیر کر چلا اور (قبول حق سے) غرور کیا
YusufAli	Then he turned back and was haughty;
M.Khan	Then he turned back and was proud;
Pickthal	Then turned he away in pride
Shakir	Then he turned back and was big with pride,

## فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿٢٤﴾

فَقَالَ	Then he said	إِنَّ	Nothing	هَذَا	This is
إِلَّا	But	سِحْرٌ	Magic	يُؤْتَرُ	Brought from old

Translit	Faqāla 'In Hādhā 'Illā Sihrun Yu'utharu
AhmedAli	پھر کہا یہ تو ایک جادو ہے جو پلا آتا ہے
Jalandhry	پھر کہنے لگا کہ یہ تو جادو ہے جو (انگوں سے) منتقل ہوتا آیا ہے
YusufAli	Then said he: "This is nothing but magic, derived from of old;"
M.Khan	Then he said: "This is nothing but magic from that of old;
Pickthal	And said: This is naught else than magic from of old;
Shakir	~Then he said: This is naught but enchantment, narrated (from others);

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## إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿25﴾

But	إِلَّا	This is	هَذَا	Only	إِنْ
		Of the human being	الْبَشَرِ	The word	قَوْلُ

Translit	'In Hādhā 'Illā Qawlu Al-Bashari
AhmedAli	یہ تو ہونہ ہو آدمی کا کلام ہے
Jalandhry	(پھر بولا) یہ (نہا کا کلام نہیں بلکہ) بشر کا کلام ہے
YusufAli	"This is nothing but the word of a mortal!"
M.Khan	"This is nothing but the word of a human being!"
Pickthal	This is naught else than speech of mortal man.
Shakir	This is naught but the word of a mortal.

## سَأُصْلِيهِ سَقَرَ ﴿26﴾

		Hell-Fire	سَقَرَ	I will burn him in	سَأُصْلِيهِ
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Translit	Sa'uslihi Saqara
AhmedAli	عنقریب اس کو دوزخ میں ڈالوں گا
Jalandhry	ہم عنقریب اس کو سقر میں داخل کریں گے
YusufAli	Soon will cast him into Hell-Fire!
M.Khan	I will cast him into Hell-fire
Pickthal	Him shall I fling unto the burning.
Shakir	I will cast him into hell.

## وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿27﴾

What is	مَا	Will make you know exactly	أَدْرَاكَ	And what	وَمَا
				Hell-Fire	سَقَرٌ

Translit	Wa Mā 'Adrāka Mā Saqaru
AhmedAli	اور آپ کو کیا خبر کہ دوزخ کیا ہے
Jalandhry	اور تم کیا سمجھے کہ سقر کیا ہے؟
YusufAli	And what will explain to thee what Hell-Fire is?
M.Khan	And what will make you know (exactly) what Hell-fire is?
Pickthal	- Ah, what will convey unto thee what that burning is! -
Shakir	And what will make you realize what hell is?

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## لَا تُبْقِي وَلَا تَذَرُ ﴿28﴾

Nor	وَلَا	It spares	تُبْقِي	Not	لَا
				Does it leave	تَذَرُ

Translit	Lā Tubqī Wa Lā Tadharu
AhmedAli	نہ باقی رکھے اور نہ چھوڑے
Jalandhry	(وہ آگ ہے کہ) نہ باقی رکھے گی اور نہ چھوڑے گی
YusufAli	Naught doth it permit to endure, and naught doth it leave alone!—
M.Khan	It spares not (any sinner), nor does it leave (anything unburnt)!
Pickthal	It leaveth naught; it spareth naught
Shakir	It leaves naught nor does it spare aught.

## لَوَاحِةٌ لِلْبَشَرِ ﴿29﴾

		The skins	لِلْبَشَرِ	Burning	لَوَاحِةٌ
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Translit	Lawwāhatun Lilbashari
AhmedAli	آدمی کو جھلس دے
Jalandhry	اور بدن جھلس کر سیاہ کر دے گی
YusufAli	Darkening and changing the colour of man!
M.Khan	Burning and blackening the skins!
Pickthal	It shrivelleth the man.
Shakir	It scorches the mortal.

## عَلَيْهَا تِسْعَةَ عَشَرَ ﴿30﴾

		Are nineteen (angles)	تِسْعَةَ عَشَرَ	Over it	عَلَيْهَا
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Translit	`Alayhā Tis`ata `Ashara
AhmedAli	اس پر انیس (فرشتے) مقرر ہیں
Jalandhry	اس پر انیس داروغہ ہیں
YusufAli	Over it are Nineteen.
M.Khan	Over it are nineteen (angels as guardians and keepers of Hell).
Pickthal	Above it are nineteen.
Shakir	Over it are nineteen.

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۖ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ  
الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا ۖ وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ  
ۚ وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ  
مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ

### ﴿31﴾

وَمَا	وَمَا جَعَلْنَا	We have set	أَصْحَابَ	As guardians of
النَّارِ	إِلَّا	But	مَلَائِكَةً ۖ	Angels
وَمَا	جَعَلْنَا	We have fixed	عِدَّتَهُمْ	Their numbers
إِلَّا	فِتْنَةً	As a trial	لِلَّذِينَ	For those
كَفَرُوا	لِيَسْتَيَقِنَ	In order that may arrive at certainty	الَّذِينَ	Those who
أُوتُوا	الْكِتَابَ	The Scripture	وَيَزْدَادَ	And may increase
الَّذِينَ	آمَنُوا	Who believe	إِيمَانًا ۖ	In Faith
وَلَا	يَرْتَابَ	May doubt	الَّذِينَ	Those who
أُوتُوا	الْكِتَابَ	The Scripture	وَالْمُؤْمِنُونَ ۚ	And the believers
وَلَيَقُولَ	الَّذِينَ	Those	فِي	In
قُلُوبِهِمْ	مَرَضٌ	Is a disease	وَالْكَافِرُونَ	And the disbelievers
مَاذَا	أَرَادَ	Intends	اللَّهُ	Allah
بِهَذَا	مَثَلًا ۚ	Example	كَذَلِكَ	Thus
يُضِلُّ	اللَّهُ	Allah	مَنْ	Whom
يَشَاءُ	وَيَهْدِي	And guides	مَنْ	Whom
يَشَاءُ ۚ	وَمَا	And none	يَعْلَمُ	Knows
جُنُودَ	رَبِّكَ	Your Lord	إِلَّا	But
هُوَ ۚ	وَمَا	And not	هِيَ	This is
إِلَّا	ذِكْرٌ	A reminder	لِلْبَشَرِ	To mankind

Translit	<p>Wa Mā Ja`alnā 'Aṣḥāba An-Nāri 'Illā Malā'ikatan Wa Mā Ja`alnā 'Iddatahum 'Illā Fitnatān Lilladhīna Kafarū Liyastayqina Al-Ladhīna 'Utū Al-Kitāba Wa Yazdāda Al-Ladhīna 'Āmanū 'Imānān Wa Lā Yartāba Al-Ladhīna 'Utū Al-Kitāba Wa Al-Mu'minīna Wa Liyaqūla Al-Ladhīna Fī Qulūbihim Maradūn Wa Al-Kāfirūna Mādhā 'Arāda Allāhu Bihadhā MATHALĀAN Kadhālika Yudhīlu Allāhu Man Yashā'u Wa Yahdī Man Yashā'u Wa Mā Ya`lamu Junūda Rabbika 'Illā Huwa Wa Mā Hiya 'Illā Dhikrā Lilbāshari</p>
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AhmedAli	اور ہم نے دوزخ پر فرشتے ہی رکھے ہیں اور ان کی تعداد کافروں کے لیے آزمائش بنائی ہے تاکہ جن کو کتاب دی گئی ہے وہ یقین کر لیں اور ایمان داروں کا ایمان بڑھے اور تاکہ اہل کتاب اور ایمان دار شک نہ کریں اور تاکہ جن کے دلوں میں (نفاق کی) بیماری ہے اور کافر یہ کہیں کہ اللہ کی اس بیان سے کیا غرض ہے اور اللہ اس طرح سے جے چاہتا ہے گمراہ کرتا ہے اور جے چاہتا ہے ہدایت کرتا ہے اور آپ کے رب کے لشکروں کو اس کے سوا اور کوئی نہیں جانتا اور دوزخ (کا حال بیان کرنا) صرف آدمیوں کی نصیحت کے لیے ہے
Jalandhry	اور ہم نے دوزخ کے داروغہ فرشتے بنائے ہیں۔ اور ان کا شمار کافروں کی آزمائش کے لئے مقرر کیا ہے (اور) اس لئے کہ اہل کتاب یقین کریں اور مومنوں کا ایمان اور زیادہ ہو اور اہل کتاب اور مومن شک نہ لائیں۔ اور اس لئے کہ جن لوگوں کے دلوں میں (نفاق کا) مرض ہے اور (جو) کافر (ہیں) کہیں کہ اس مثال (کے بیان کرنے) سے خدا کا مقصد کیا ہے؟ اسی طرح خدا جس کو چاہتا ہے گمراہ کرتا ہے اور جس کو چاہتا ہے ہدایت کرتا ہے اور تمہارے پروردگار کے لشکروں کو اس کے سوا کوئی نہیں جانتا۔ اور یہ تو بنی آدم کے لئے نصیحت ہے
YusufAli	And We have set none but angels as guardians of the Fire; and We have fixed their number only as a trial for Unbelievers— in order that the people of the Book may arrive at certainty, and the Believers may increase in Faith and that no doubts may be left for the People of the Book and the Believers, and that those in whose hearts is a disease and the Unbelievers may say "What symbol doth Allah intend by this?" Thus doth Allah leave to stray whom He pleaseth, and guide whom He pleaseth; and none can know thy forces of the Lord except He, and this is no other than a warning to mankind.
M.Khan	And We have set none but angels as guardians of the Fire, and We have fixed number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ân is the truth as it agrees with their Books regarding their number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'ân is the truth) and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allâh intends by this (curious) example ?" Thus Allâh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.
Pickthal	We have appointed only angels to be wardens of the Fire, and their number have We made to be a stumbling-block for those who disbelieve; that those to whom the Scripture hath been given may have certainty, and that believers may increase in faith; and that those to whom the Scripture hath been given and believers may not doubt; and that those in whose hearts there is disease, and disbelievers, may say: What meaneth Allah by this similitude? Thus Allah sendeth astray whom He will, and whom He will He guideth. None knoweth the hosts of thy Lord save Him. This is naught else than a Reminder unto mortals.
Shakir	And We have not made the wardens of the fire others than angels, and We have not made their number but as a trial for those who disbelieve, that those who have been given the book may be certain and those who believe may increase in faith, and those who have been given the book and the believers may not doubt, and that those in whose hearts is a disease and the unbelievers may say: What does Allah mean by this parable? Thus does Allah make err whom He pleases, and He guides whom He pleases, and none knows the hosts of your Lord but He Himself; and this is naught but a reminder to the mortals.

## كَلَّا وَالْقَمَرِ ﴿32﴾

كَلَّا	Nay	وَالْقَمَرِ	And by the moon
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Translit	Kallā Wa Al-Qamari
AhmedAli	نہیں نہیں قسم ہے پاند کی
Jalandhry	ہاں ہاں (ہیں) پاند کی قسم
YusufAli	Nay, verily: by the Moon



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M.Khan	Nay, And by the moon,
Pickthal	Nay, by the Moon
Shakir	Nay; I swear by the moon,

## وَاللَّيْلِ إِذَا أَدْبَرَ ﴿33﴾

It withdraws	أَدْبَرَ	When	إِذَا	And by the night	وَاللَّيْلِ
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Translit	Wa Al-Layli 'Idh 'Adbara
AhmedAli	اور رات کی جب وہ ڈھلے
Jalandhry	اور رات کی جب پیٹھ پھیرنے لگے
YusufAli	And by the Night as it retreateth,
M.Khan	And by the night when it withdraws,
Pickthal	And the night when it withdraweth
Shakir	And the night when it departs,

## وَالصُّبْحِ إِذَا أَسْفَرَ ﴿34﴾

It brightens	أَسْفَرَ	When	إِذَا	And by the dawn	وَالصُّبْحِ
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Translit	Wa As-Subhi 'Idhā 'Asfara
AhmedAli	اور صبح کی جب وہ روشن ہو جائے
Jalandhry	اور صبح کی جب روشن ہو
YusufAli	And by the Dawn as it shineth forth—
M.Khan	And by the dawn when it brightens,
Pickthal	And the dawn when it shineth forth,
Shakir	And the daybreak when it shines;

## إِنَّهَا لِأَحَدَى الْكُبَرِ ﴿35﴾

The greatest (signs)	الْكُبَرِ	It is but one of	لِأَحَدَى	Verily	إِنَّهَا
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Translit	'Innahā La'ihdā Al-Kubari
AhmedAli	کہ وہ (دوزخ) بڑی بڑی مصیبتوں میں سے ایک ہے
Jalandhry	کہ وہ (آگ) ایک بہت بڑی (آفت) ہے
YusufAli	This is but one of the mighty (Portents),
M.Khan	Verily, it (Hell, or their denial of the Prophet Muhammad SAW , or the Day of Resurrection) is but one of the greatest (signs).
Pickthal	Lo! this is one of the greatest (portents)

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Shakir	Surely it (hell) is one of the gravest (misfortunes),
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## نَذِيرًا لِلْبَشَرِ ﴿36﴾

	To mankind	لِلْبَشَرِ	A warning	نَذِيرًا
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Translit	Nadhīrāan Lilbashari
AhmedAli	انسان کو ڈرانے والی ہے
Jalandhry	(اور) بنی آدم کے لئے موجب خوف
YusufAli	A warning to mankind—
M.Khan	A warning to mankind —
Pickthal	As a warning unto men,
Shakir	A warning to mortals,

## لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿37﴾

Of you	مِنْكُمْ	Chooses	شَاءَ	To any that	لِمَنْ
Or	أَوْ	Go forward	يَتَقَدَّمَ	To	أَنْ
				Remain behind	يَتَأَخَّرَ

Translit	Liman Shā'a Minkum 'An Yataqaddama 'Aw Yata'akhhara
AhmedAli	تم میں سے ہر ایک کے لیے خواہ کوئی اس کے آگے آئے یا پیچھے ہوئے
Jalandhry	جو تم میں سے آگے بڑھنا چاہے یا پیچھے رہنا چاہے
YusufAli	To any of you that chooses to press forward, or to follow behind
M.Khan	To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins),
Pickthal	Unto him of you who will advance or hang back.
Shakir	To him among you who wishes to go forward or remain behind.

## كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿38﴾

Of what	بِمَا	Person	نَفْسٍ	Every	كُلُّ
		Is a pledge	رَهِينَةٌ	He has earned	كَسَبَتْ

Translit	Kullu Nafsin Bimā Kasabat Rahīnahun
AhmedAli	ہر شخص اپنے اعمال کے سبب گروی ہے
Jalandhry	ہر شخص اپنے اعمال کے بدلے گروی ہے

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YusufAli	Every soul will be (held) in pledge for its deeds.
M.Khan	Every person is a pledge for what he has earned,
Pickthal	Every soul is a pledge for its own deeds;
Shakir	Every soul is held in pledge for what it earns,

## إِلَّا أَصْحَابَ الْيَمِينِ ﴿39﴾

On the right	الْيَمِينِ	Those	أَصْحَابَ	Except	إِلَّا
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Translit	'Illā 'Aṣḥāba Al-Yamīni
AhmedAli	مگر دائیں والے
Jalandhry	مگر دائیں طرف والے (نیک لوگ)
YusufAli	Except the Companions of the Right Hand.
M.Khan	Except those on the Right, (i.e. the pious true believers of Islāmic Monotheism);
Pickthal	Save those who will stand on the right hand.
Shakir	Except the people of the right hand,

## فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿40﴾

They will ask one another	يَتَسَاءَلُونَ	Gardens	جَنَّاتٍ	In	فِي
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Translit	Fī Jannātin Yatasā'alūna
AhmedAli	باغوں میں ہوں گے ایک دوسرے سے پوچھیں گے
Jalandhry	(کہ) وہ باغوں میں بہشت میں (ہوں گے اور) پوچھتے ہوں گے
YusufAli	(They will be) in Gardens (of Delight); they will question each other
M.Khan	In Gardens (Paradise) they will ask one another,
Pickthal	In gardens they will ask one another
Shakir	In gardens, they shall ask each other

## عَنِ الْمُجْرِمِينَ ﴿41﴾

		The criminals	الْمُجْرِمِينَ	About	عَنِ
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Translit	`Ani Al-Mujrimīna
AhmedAli	گناہگاروں کی نسبت
Jalandhry	(یعنی آگ میں جلتے والے) گناہگاروں سے
YusufAli	And (ask) of the Sinners:
M.Khan	About Al-Mujrimûn (polytheists, criminals, disbelievers), (And they will say to them):

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Pickthal	Concerning the guilty:
Shakir	About the guilty:

## ﴿42﴾ مَا سَلَكَكُمْ فِي سَقَرٍ

Into	في	Has caused you to enter	سَلَكَكُمْ	What	مَا
				Hell	سَقَرٍ

Translit	Mā Salakakum Fī Saqara				
AhmedAli	کس چیز نے تمہیں دوزخ میں ڈالا				
Jalandhry	کہ تم دوزخ میں کیوں پڑے؟				
YusufAli	"What led you into Hell-Fire?"				
M.Khan	"What has caused you to enter Hell?"				
Pickthal	What hath brought you to this burning?				
Shakir	What has brought you into hell?				

## ﴿43﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ

We were	نَكُ	Not	لَمْ	They will say	قَالُوا
		Used to offer their Salat	الْمُصَلِّينَ	Of those who	مِنَ

Translit	Qālū Lam Naku Mina Al-Muṣallīna				
AhmedAli	وہ کہیں گے کہ ہم نمازی نہ تھے				
Jalandhry	وہ جواب دیں گے کہ ہم نماز نہیں پڑھتے تھے				
YusufAli	They will say: "We were not of those who prayed;"				
M.Khan	They will say: "We were not of those who used to offer the Salât (prayers)"				
Pickthal	They will answer: We were not of those who prayed				
Shakir	They shall say: We were not of those who prayed;				

## ﴿44﴾ وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ

Feed	نُطْعِمِ	We used to	نَكُ	Nor	وَلَمْ
				The poor	الْمِسْكِينَ

Translit	Wa Lam Naku Nuṭ`imu Al-Miskīna				
AhmedAli	اور نہ ہم مسکینوں کو کھانا کھلاتے تھے				
Jalandhry	اور نہ فقیروں کو کھانا کھلاتے تھے				

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YusufAli	"Nor were we of those who fed the indigent;"
M.Khan	"Nor we used to feed Al-Miskin (the poor);
Pickthal	Nor did we feed the wretched.
Shakir	And we used not to feed the poor;

## وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿45﴾

With	مَعَ	Talk falsehood	نَخُوضُ	And we used to	وَكُنَّا
				The vain talkers	الْخَائِضِينَ

Translit	<i>Wa Kunnā Nakhūdu Ma`a Al-Khā'idīna</i>
AhmedAli	اور ہم بکواس کرنے والوں کے ساتھ بکواس کیا کرتے تھے
Jalandhry	اور اہل باطل کے ساتھ مل کر (حق سے) انکار کرتے تھے
YusufAli	"But we used to talk vanities with vain talkers;"
M.Khan	"And we used to talk falsehood (all that which Allāh hated) with vain talkers
Pickthal	We used to wade (in vain dispute) with (all) waders,
Shakir	And we used to enter into vain discourse with those who entered into vain discourses.

## وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿46﴾

The Day of	يَوْمَ	We deny	نَكْذِبُ	And we used to	وَكُنَّا
				recompense	الدِّينِ

Translit	<i>Wa Kunnā Nukadhdhibu Biyawmi Ad-Dīni</i>
AhmedAli	اور ہم انصاف کے دن کو جھٹلایا کرتے تھے
Jalandhry	اور روز جزا کو جھٹلاتے تھے
YusufAli	"And we used to deny the Day of Judgment"
M.Khan	"And we used to belie the Day of Recompense
Pickthal	And we used to deny the Day of Judgment,
Shakir	And we used to call the day of judgment a lie;

## حَتَّىٰ أَتَانَا الْيَقِينُ ﴿47﴾

The certainty (death)	الْيَقِينُ	There came to us	أَتَانَا	Until	حَتَّىٰ
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Translit	<i>Ĥattā 'Atānā Al-Yaqīnu</i>
AhmedAli	یہاں تک کہ ہمیں موت آپہنچی
Jalandhry	یہاں تک کہ ہمیں موت آگئی

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YusufAli	"Until there came to us (the Hour) that is certain."
M.Khan	"Until there came to us (the death) that is certain."
Pickthal	Till the Inevitable came unto us.
Shakir	Till death overtook us.

## ﴿48﴾ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

Intercession of	شَفَاعَةُ	Will be of use to them	تَنْفَعُهُمْ	So not	فَمَا
				intercessors	الشَّافِعِينَ

Translit	<i>Famā Tanfa`uhum Shafā`atu Ash-Shāfi`īna</i>
AhmedAli	پس ان کو سفارش کرنے والوں کی سفارش نفع نہ دے گی
Jalandhry	(تو اس حال میں) سفارش کرنے والوں کی سفارش ان کے حق میں کچھ فائدہ نہ دے گی
YusufAli	Then will no intercession of (any) intercessors profit them.
M.Khan	So no intercession of intercessors will be of any use to them
Pickthal	The mediation of no mediators will avail them then.
Shakir	So the intercession of intercessors shall not avail them.

## ﴿49﴾ فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُّعْرِضِينَ

From	عَنِ	With them that	لَهُمْ	Then what is wrong	فَمَا
		They turn away	مُعْرِضِينَ	The admonition	التَّذْكِرَةِ

Translit	<i>Famā Lahum `Ani At-Tadhkirati Mu`riḍīna</i>
AhmedAli	پہا نہیں کیا ہو گیا کہ وہ نصیحت سے منہ موڑ رہے ہیں
Jalandhry	ان کو کیا ہوا ہے کہ نصیحت سے روگرداں ہو رہے ہیں
YusufAli	Then what is the matter with them that they turn away from admonition?—
M.Khan	Then what is wrong with them (i.e. the polythesists the disbelievers) that they turn away from (receiving) admonition?
Pickthal	Why now turn they away from the Admonishment,
Shakir	What is then the matter with them, that they turn away from the admonition

## ﴿50﴾ كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ

frightened	مُسْتَنْفِرَةٌ	Donkeys	حُمُرٌ	As if they were	كَأَنَّهُمْ
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Translit	<i>Ka'annahum Ĥumurun Mustanfirahun</i>
AhmedAli	گویا کہ وہ بدکنے والے گدھے ہیں

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Jalandhry	گویا گھسے میں کہ بدک جاتے ہیں
YusufAli	As if they were affrighted asses,
M.Khan	As if they were (frightened) wild donkeys.
Pickthal	As they were frightened asses
Shakir	As if they were asses taking fright

## فَرَّتْ مِنْ قَسْوَرَةٍ ﴿51﴾

A hunter or a lion or a beast of prey	قَسْوَرَةٍ	From	مِنْ	Leeing	فَرَّتْ
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Translit	Farrat Min Qaswarahin
AhmedAli	جوشیر سے بھاگے ہیں
Jalandhry	(یعنی) شیر سے ڈر کر بھاگ جاتے ہیں
YusufAli	Fleeing from a lion!
M.Khan	Fleeing from a hunter, or a lion, or a beast of prey.
Pickthal	Fleeing from a lion!
Shakir	That had fled from a lion?

## بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُنَشَّرَةً ﴿52﴾

Every	كُلُّ	Desires	يُرِيدُ	Nay	بَلْ
That	أَنْ	Of them	مِنْهُمْ	Person	امْرِئٍ
Spread out	مُنَشَّرَةً	Pages	صُحُفًا	He should be given	يُؤْتَىٰ

Translit	Bal Yurīdu Kullu Amri'in Minhum 'An Yu'utā Ṣuḥufāan Munashsharahan
AhmedAli	بلکہ ہر ایک آدمی ان میں سے چاہتا ہے کہ اسے کھلے ہوئے صحیفے دیئے جائیں
Jalandhry	اصل یہ ہے کہ ان میں سے ہر شخص یہ چاہتا ہے کہ اس کے پاس کھلی ہوئی کتاب آئے
YusufAli	Forsooth, each one of them wants to be given scrolls (of revelation) spread out!
M.Khan	Nay, everyone of them desires that he should be given pages spread out (coming from Allāh with a writing that Islām is the right religion, and Muhammad SAW has come with the truth from Allāh the Lord of the heavens and earth).
Pickthal	Nay, but everyone of them desireth that he should be given open pages (from Allah).
Shakir	Nay; every one of them desires that he may be given pages spread out;

## كَأَلَّا ۖ بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿53﴾

Not	لَا	But	بَلْ	Nay	كَأَلَّا ۖ
		The Hereafter	الْآخِرَةَ	They fear	يَخَافُونَ

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Translit	<i>Kallā Bal Lā Yakhāfūna Al-'Ākhiraha</i>
AhmedAli	ہرگز نہیں بلکہ وہ آخرت سے نہیں ڈرتے
Jalandhry	ایسا ہرگز نہیں ہوگا۔ حقیقت یہ ہے کہ ان کو آخرت کا خوف ہی نہیں
YusufAli	By no means! But they fear not the Hereafter.
M.Khan	Nay! But they fear not the Hereafter (from Allāh's punishment).
Pickthal	Nay, verily. They fear not the Hereafter.
Shakir	Nay! but they do not fear the hereafter.

## كَلاَّ إِنَّهُ تَذَكُّرٌ ﴿٥٤﴾

Is an admonition	تَذَكُّرٌ	Verily this	إِنَّهُ	Nay	كَلاَّ
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Translit	<i>Kallā 'Innahu Tadhkirahun</i>
AhmedAli	ہرگز نہیں بے شک یہ (قرآن) ایک نصیحت ہے
Jalandhry	کچھ شک نہیں کہ یہ نصیحت ہے
YusufAli	Nay this surely is an admonition:
M.Khan	Nay, verily, this (Qur'ân) is an admonition.
Pickthal	Nay, verily. Lo! this is an Admonishment.
Shakir	Nay! it is surely an admonition.

## فَمَنْ شَاءَ ذَكَرْهُ ﴿٥٥﴾

Reflect on it	ذَكَرْهُ	Will	شَاءَ	So whosoever	فَمَنْ
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Translit	<i>Faman Shā'a Dhakarahu</i>
AhmedAli	(پس جو چاہے اس کو یاد کر لے)
Jalandhry	تو جو چاہے اسے یاد رکھے
YusufAli	Let any who will keep it in remembrance!
M.Khan	So whosoever will (let him read it), and receive admonition (from it)!
Pickthal	So whosoever will may heed.
Shakir	So whoever pleases may mind it.

## وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ ﴿٥٦﴾

Unless	إِلَّا	They will reflect	يَذْكُرُونَ	And not	وَمَا
Allah	اللَّهُ ۚ	Wills	يَشَاءَ	That	أَنْ
And He is the one	وَأَهْلُ	That mankind should	التَّقْوَىٰ	The One deserving	أَهْلُ



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		be afraid of Him			
				Who forgives	المَغْفِرَة

Translit	<i>Wa Mā Yadhkurūna 'Illā 'An Yashā'a Allāhu Huwa 'Ahlu At-Taqwá Wa 'Ahlu Al-Maghfirah</i>
AhmedAli	اور کوئی بھی یاد نہیں کر سکتا مگر جبکہ اللہ ہی چاہے وہی جس سے ڈرنا چاہیے اور وہی بخشنے والا ہے
Jalandhry	اور یاد بھی تب ہی رکھیں گے جب خدا چاہے۔ وہی ڈرنے کے لائق اور بخشش کا مالک ہے
YusufAli	But none will keep it in remembrance except as Allah wills: He is the Lord of Righteousness, and the Lord of Forgiveness.
M.Khan	And they will not receive admonition unless Allāh wills; He (Allāh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilāh (God) along with Him, and He is the One Who forgives (sins).
Pickthal	And they will not heed unless Allah willeth (it). He is the fount of fear. He is the fount of Mercy.
Shakir	And they will not mind unless Allah please. He is worthy to be feared and worthy to forgive.